uniform cadre and grant them a grade of pay whereby they may after completing a specified number of years' service rise automatically to the level of second grade clerks.

National Dress—School Masters.

Mr. E. Ikkanda Warriar.—Sir, I move that " this Council recommends to the Government to allow the school masters in the State to attend schools in their national dress (dhoty, shirt and angavastram.)" The question of allowing the Government servants to use their national dress has been before this House many times before this and that subject has been discussed in detail on all those occasions and this House has given a verdict in favour of the adoption of the national dress on those occasions. So, I do not think that a detailed discussion of the merits or the advantages of allowing them to use the national dress is not called for at this stage.

You all know that the minimum dress insisted upon by the department for the teachers are a shirt, coat—I do not know whether a shirt is necessary—and a turban. Only teachers in the Vernacular Primary schools are allowed to wear their shirts and second cloth when they go to the schools. The teachers in English schools are not allowed to go in their national dress. I do not think there will be any dispute on the fact that our national dress is more comfortable, more convenient, more suited to our taste and climate. And from an economic standpoint also, I say we cannot afford to go in for any other dress. As a result of the introduction of the western standard of living, our wants are multiplied and we are paying the penalty for it now.

This resolution or a resolution of a similar nature when discussed in this Council was once opposed on the ground that the national dress is not a decent dress. I should think that the question of decency of dress is to be left to the wearer himself. So far as the school-masters are concerned, I think they are for the national dress. I shall read one or two resolutions of the Teachers Association on this question. One of the resolutions passed in 1106 runs thus: "1 (a) All members of the association should as far as possible wear swadeshi clothes, preferably Khadar and use only swadeshi articles. (b) Teachers in secondary schools also may be allowed to come to school with a shirt and angavastram on. (c) The use of turbans may be done away with". I am told that this resolution of the Teachers Association was sent up to the Government for their acceptance and they did not find their way to accept it. So far as (b) is concerned, the using of shirt and angavastram, the reply was as follows. "Not acceptable. In the assembly and association

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meetings all shouldgo dressed properly, as they used to do when attending schools". Then as regards the use of turbans, they said it is engaging the attention of the department. To another resolution passed by the same Association in 1105 with a view to encourage teachers to wear khadar by making shirts and angavastram the minimum dress, the Government reply is this—"No change in the existing mode is possible. None is prohibited from using shirts and clothes made of khadar. It is further pointed out that the discussion of such national questions should be avoided in future". Even the discussion of a subject of the dress that they have to wear has been considered a national one and objected to by the department. So we cannot expect them to raise their voice again. I therefore tabled this resolution so that the House may be in a position to tell the Government that viewed from any aspects, climatic, economic, and others, we do not want the teachers to wear any dress other than the national dress. I tabled a similar resolution requesting the Government to exempt the clerks of all departments from wearing their customary dress. It was passed by a large majority of the Council and yet the Government was not pleased to accept it. They said that they cannot accept that resolution as it would affect the efficiency of administration.

I fail to see how the wearing of a national dress, a comfortable and convenient dress, makes the administration inefficient. I would even go to the length of saying that it will enable him to turn out more work, if he is allowed the freedom to wear his own dress. I think the efficiency lies in the brain and not in the turban or in the shirt and coat. I therefore submit that it is high time that the House should request the Government to allow them to use a dress which they themselves wish. With these few words I move this resolution for the acceptance of this House.

Mr. A. Eachara Menon.—I second it.

Mr. Joseph Pettah.—Sir, I oppose this resolution not because I am less national, but I think of pointing out certain defects which I think there are in this resolution. In the first place, the mover was speaking so much about national dress. Does he mean a national dress for the whole of India. Then it may be called the Indian National Dress. Or does he mean a dress common to the whole of Malabar? Or is it a dress confined to Cochin? That point is not clear. If it is a dress common to India I am sure that in the major part of India a turban is a common part of the dress. I have some experience in North India and when a man goes without turban and a foot-wear he would be considered a mean fellow.

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Mr. E. Ikkanda Warriar.—I mean only Cochin.

Mr. Joseph Pettah.—If it is taken in the meaning of a dress applicable to all India, a turban is very necessary and foot wear is also insisted on. I do not think that Cochin should have a separate national dress apart from British Malabar. We speak of an Indian Nation. We have not yet been accustomed to speak of a Cochin nation. Perhaps the mover of the resolution may say that it is a Malabar national dress. If it is so I do not find the necessity of a shirt there. The national dress for Cochin is without a shirt. I have seen many people attending marriage feasts and many public functions without shirts. Many people are attending temples and churches without shirts. It is only very rarely that they wear shirts. I speak of the majority of the people. You do not find many people with shirts. How this shirt becomes a part of the national dress, I fail to see. Occasionally you see people even without an angavastram, the poorer classes. You find such people on the main road. If you keep your eyes there you find many people going without an angavastram. Do you mean to say that all these people are not in their national dress. The dress is to be regulated according to the economic conditions of the people.

An all important fact in the matter of dress is decency. A man is to be decently dressed with reference to the place he is attending. We cannot fix upon a particular national dress. Even in the case of attending public functions, marriage feasts etc. we find there is a dress used which does not fulfil the conditions laid down by the mover of this resolution. Therefore I find the resolution, as it stands, is not acceptable, because if by national dress it is taken to mean as a dress for all India, it is not acceptable. If it is a national dress for Malabar and Cochin again it is defective. In one case it is erring by omission. In the other case it is erring by addition. In either case it is unacceptable. I do not want to enter into these urguments of dress and say that the teachers should have a particular dress. But I find all over the world that certain kinds of dress would be insisted on or would be very desirable. For workers in the factories some of dress would be very desirable. For workers in public office another kind of dress would be considered desirable. Again for children a third kind of dress may be considered desirable. We find that the vakils attend courts in a particular dress. I think they are obliged to have their gowns on. Again we find in the case of certain cases of officers, at least the Police men, they must have a particular uniform. But efficiency does not consist in the uniform. The question may be asked what is in a dress, as shakespeare would

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say what is in a name. But human beings as they are, there is much in a dress. It is a matter of common experience. Philosophically you may say that there is nothing in a dress in our society, but man is not moved by reason alone. He has got his sentiments, his feelings and reason. Whether a man is decently dressed or is poorly dressed, he must be respected from a philosophical point of view, if he is a man of intellectual worth. What is it that you find in ordinary society? You enter a railway train, you go to any public function, everywhere dress is of consequence. If that is the practice everywhere, I think in schools also dress has some purpose to serve. I have often heard students making comments among themselves about the dress of their teachers. Even in cases where there are not particular requirements, we find especially in the case of students, that dress might have some sort of influence. A teacher who is well dressed might command a little of influence and respect from his pupils. I do not say that they are quite reasonable in that. But as things are at present and given human nature as it is, that is inevitable. Therefore I say some sort of standard has to be adopted even in that matter. I am not particular what standard ought to be. But some sort of standard should be adopted. As regards this national dress, the conception of the national dress itself cannot be accepted. For these reasons I feel I am constrained to oppose this resolution.

മിസ്റ്റർ കെ. അയ്യപ്പൻ.—സർ, ഞാൻ ഇതിനെ എതിർക്കുന്നു. ഷർട്ടും ദോത്തിയും രണ്ടാംമുണ്ടുമാണ് നാഷണൽ ഡ്രസ്സ് എന്നു പറയുന്നതുതന്നെ അബദ്ധമാണ്. കോട്ട് എന്തുകൊണ്ടു നാഷണൽ അല്ലെന്നു മനസ്സിലാകുന്നില്ല. (കൊച്ചി സ്റ്റേറ് മാനുവലിലെ മുഖചിത്രം കാണിച്ചുകൊണ്ട്) കൊച്ചി സ്റ്റേറ് മാനുവലിൽ കൊടുത്തിരിക്കുന്ന മുഖചിത്രത്തിൽ പണ്ടത്തെ കൊച്ചി മഹാരാജാവിനേയും നായർഭടന്മാരേയും കോണകം മാത്രം ഉടുത്തവരായിട്ടാണ് കാണിച്ചിരിക്കുന്നത്. ഇതല്ലേ കൊച്ചിക്കാരുടെ നാഷണൽ ഡ്രസ്സ്. ഇതിനു ചിലവു തീരെ ഇല്ല. ഇതു വളരെ ആരോഗ്യകരവുമാണ്. എന്തുകൊണ്ട് ഈ ഡ്രസ്സു വേണമെന്നു മെമ്പർ പറയുന്നില്ല. ദേശീയരിൽ ദേശീയനായ മഹാത്മാഗാന്ധിയുടെ ഉടുപ്പായ ലങ്കോട്ടിയും എന്തുകൊണ്ടു മെമ്പർ എടുക്കുന്നില്ല. ഇതു കൊണ്ടെല്ലാം ദേഹം മൂടുന്നതാതിരിക്കുവാണ് വേണ്ടതെന്നു് അദ്ദേഹവും സമ്മതിയ്ക്കുന്നതായിരുന്നുണ്ട്. വസ്ത്രധാരണരീതി ചിലർ വിചാരിക്കുന്നതാതിരിക്കുന്നതിനുള്ള സംഗതിയല്ല. ഏതാണ്ടു് ജനങ്ങളുടെ സ്വഭാവം അനുസരിച്ചുണ്ടാകുന്നതും, കുറെ ഒക്കെ സ്വഭാവത്തിയെ പ്രേരിപ്പിക്കാൻ ശക്തിയുള്ളതുമാണതു്. ജോലികളുടെ വ്യത്യാസം അനുസരിച്ചു് വസ്ത്രധാരണത്തി

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ലും വ്യത്യാസം ചിലപ്പോൾ ആവശ്യമായിരിയ്ക്കും. ജോലിക്കു പോകുമ്പോൾ പ്രായേണ അടക്കവും ഒതുക്കവും ഉള്ള വസ്ത്രധാരണമാണ് പറഞ്ഞിയുള്ളൂ. ഷർട്ടും രണ്ടാംമുണ്ടും അങ്ങിനേയുള്ള വസ്ത്രധാരണമായിതോന്നുന്നില്ല. രണ്ടാംമുണ്ടു കളഞ്ഞു് ഷർട്ടു മാത്രമായാലും തരക്കേടില്ല.

Mr. George Chakyamuri.—Sir, I also oppose this motion. I happened to read in the Tit Bits an interesting anecdote which will have some bearing to this motion. One Inspector of schools once entered a class and found the whole class mischievous, and the students running about. He went into the class and screwed up the ear of the tollest boy who was the most mischievous of all the boys in the class. But on further inquiry it was found that he was the teacher himself. If my Hon'ble friend, the Member for Urakam, wants the teachers to be put to such a ridiculous position I have no objection in their coming in any dress. There is one thing as decency and keeping fit. As my friend the Member for South Ezhuvas observed, you feel that there is a kind of fitness if properly dressed. On the point of economy there is something to be said in favour of the very low paid teachers. Even at the cost of giving some increments, they must come in a decent dress, something which will inspire some respect from the students. Without that it would be bad economy. With these observations I oppose the motion.

മിസ്റ്റർ ടി. കെ. നായർ.—ഞാൻ ഈ പ്രമേയത്തെ ചെറുത്തു നിൽക്കുന്നു. അതിനുള്ള പ്രധാനകാരണം എനിയ്ക്കു മുമ്പുസംസാരിച്ച ബഹുമാനപ്പെട്ട മൂന്നു മെമ്പർമാരുടേയും സംസാരത്തിൽനിന്നും ഇതിനെ എതിർക്കുവാനുള്ളകാരണം നല്ലവണ്ണം മനസ്സിലാകാത്തതുകൊണ്ടാണു്. ആദ്യമായി ഇതിനെ എതിർത്ത മെമ്പർ 'നാഷണൽ' എന്നുപറഞ്ഞതു് എന്താണെന്നു മനസ്സിലായിട്ടില്ലെന്നു പറയുകയുണ്ടായി. അതായതു് ഇൻഡ്യയിലേയൊ, മലബാറിലേയൊ, കൊച്ചിരാജ്യത്തിലേയൊ എവിടത്തെ നാഷണലാണെന്നു മനസ്സിലായിട്ടില്ല എന്നാണു പറഞ്ഞതു്. ഡോട്ടി, ഷർട്ടു്, അങ്കവസ്ത്രം ഇതുകൾ ഏതുരാജ്യത്തെ ഡ്രസ്സാണോ അവിടത്തെ നാഷണൽ ഡ്രസ്സു് എന്നേ ഇതിനു് അർത്ഥമുള്ളൂ. അതു സംശയമുള്ളവർ ഇനിയെങ്കിലും പ്രമേയം മുഴുവനും വായിച്ചാൽ നന്നു്. നാഷണൽ എന്നുള്ളവാക്കു വച്ചതിലാണു് അദ്ദേഹത്തിനു് രുചിക്കാഞ്ഞതെന്നു തോന്നുന്നു. ഡോട്ടി, ഷർട്ടു്, അങ്കവസ്ത്രം എന്നുമാത്രം വച്ചാൽ മതിയായിരുന്നു. എന്നാൽ ഇദ്ദേഹത്തിനും തൃപ്തിയാകുമായിരുന്നു. വേറെ ഒരു മെമ്പർ പറഞ്ഞതു് സ്കൂൾ മാസ്റ്റർമാരും, കുട്ടികളും ഒരേമാതിരി ഡ്രസ്സിൽ വരുമ്പോൾ ചിലപ്പോൾ മാസ്റ്റർന്മാരുടെ ചന്തിയ്ക്കും തല്ലുകൊള്ളുവാൻ ഇടയാകുമെന്നാണു്. ഇൻസ്പെക്ടർ വന്ന

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പ്പോഠം കുട്ടികളുടെ ഇടയിൽനിന്നു മാസ്റ്ററെ തിരിച്ചറിയുവാൻ പ്രയാസപ്പെട്ടുവത്രെ! കുട്ടികളുടെ ഇടയിൽനിന്നു മാസ്റ്ററെ തിരിച്ചറിവാൻ കഴിഞ്ഞെല്ലെങ്കിൽ ആ മാസ്റ്ററുടെ തലയ്ക്ക് ഒരു കൊടി വച്ചുകെട്ടുകയായിരുന്നു നല്ലത്. അല്ലാത്തപക്ഷം കുറെ കരമ്പടത്തിന്റെ കഷണമോ മറ്റോ വച്ചുകെട്ടിയാലും തിരിച്ചറിയാൻ പ്രയാസമില്ല. ഇങ്ങനെ മാസ്റ്ററെ തിരിച്ചറിയണമെങ്കിൽ വേറെ പലവഴിക്കളും ഉണ്ട്.

ഈ പ്രമേയത്തെ സംബന്ധിച്ച് എനിയ്ക്കു പറയാനുള്ളത് ഒരു സമയം ചെവിയ്ക്കു തിരുമ്മു കൊള്ളുമെന്നു പേടിയുള്ള മാസ്റ്റർമാരാരും ഈമാതിരി ഡ്രസ്സു ഇടണം എന്നു നിർബ്ബന്ധിച്ചിട്ടില്ല. 'May be allowed' എന്നാണ് പറഞ്ഞിട്ടുള്ളത്. ഡോട്ടി, ഷർട്ട്, അങ്കവസ്ത്രം, ഈ മൂന്നും ഊട്ടുകൊണ്ടേ സ്കൂളിൽ വരാൻ പാടുള്ളു എന്നുപറഞ്ഞിട്ടില്ല. ടീച്ചേഴ്സ് കാൺഫറൻസിൽ പാസാക്കീട്ടുള്ള പ്രമേയം ഇവിടെ വായിച്ചു കേൾക്കുകയുണ്ടായി. ചെവി പിടിച്ചു തിരുമ്മിയാലും വിരോധമില്ലെന്നുള്ള മാസ്റ്റർമാർ ഈ രാജ്യത്തുണ്ടെന്നു കാണുന്നതുകൊണ്ട് ഇഷ്ടമുള്ളവർക്ക് ഈ രീതിയിൽ ഡ്രസ്സിടുവാൻ അനുവാദം കൊടുക്കണമെന്നേ ആവശ്യപ്പെടുന്നുള്ളു.

കോണകംമാത്രം ഉടുത്താൽപോരെ എന്ന് ഒരു മെമ്പർ ചോദിക്കുകയുണ്ടായി. ഫുൾസൂട്ട് വിട്ടാൽ പിന്നെ കോണകം മാത്രമേ നിവൃത്തിയുള്ളു എന്നു ധരിച്ചിട്ടുള്ളവരോടു മറുപടി പറയാതിരിക്കുന്നതാണ് ഉചിതം. കുറെകാലം കൂടി കഴിഞ്ഞാൽ മഹാത്മാഗാന്ധിയുടെ ഡ്രസ്സുപോലെ തന്നെ വന്നേയ്ക്കുമെന്ന് ആ ബഹുമാനപ്പെട്ട മെമ്പർ പറയുകയുണ്ടായി. അതു തീച്ചയായിട്ടും വരും. അതു വരുത്തുവാനാണ് ഇപ്പോൾ ഷർട്ടും രണ്ടാംമുണ്ടും മതിയെന്നു പറഞ്ഞതു്. കാലംകൊണ്ടു് അവിടെ എത്തും. ഇത് നിസ്സാരമാക്കിതള്ളുവാൻ പാടുള്ളതല്ല. ഔരവമായ സംഗതികൾക്കു എന്തെങ്കിലുംതടസ്ഥം പറയുന്നതു് ഒരിയ്ക്കലും ശരിയല്ല. ഇത് അത്യാവശ്യമായിട്ടുള്ളതാണ്. ഈ ഉഷ്ണരാജ്യത്തു് അനാവശ്യമായ ഡ്രസ്സുവേണമെന്നു നിർബ്ബന്ധിക്കരുത്. സ്കൂൾകുട്ടികൾ കോട്ടും തൊപ്പിയും ധരിക്കണമെന്നു നിർബ്ബന്ധമുണ്ടായിരുന്നു. ഇപ്പോൾ ഷർട്ടുമാത്രം മതിയെന്നായിട്ടുണ്ട്. ഉൽനാടുകളിലെ ചരിത്രം നോക്കിയാൽ ഈ കോട്ട വേണ്ടെന്നു വയ്ക്കുന്നകാര്യത്തിൽ സാനിട്ടറി ഡിപ്പാർട്ടുമെണ്ടിൽനിന്നുകൂടി സമ്മതിയ്ക്കുമെന്നാണ് എനിയ്ക്കുതോന്നുന്നത്. ഈ മാസ്റ്റർമാരുടെ കോട്ടിൽനിന്നു് പകർച്ചവ്യാധികൾ വരുവാൻ എളുപ്പമുണ്ട്. (ചിരി) ഞാൻ പറയുന്നതു് പരമാർത്ഥമാണ്. സ്കൂളിൽ പഠിപ്പിയ്ക്കുന്ന കാലം മുതൽ പെൻഷൻ പറ്റുന്നതുവരെ ഒരു കോട്ടുതന്നെ ഉപയോഗിയ്ക്കുന്ന മാസ്റ്റർമാരുണ്ട്. വേണമെങ്കിൽ തെളിവുതരാം. ഇതു് പറയുവാൻ മടിയില്ലാത്ത മാസ്റ്റർമാരും ഉണ്ട്. ഫുൾസൂട്ടും ഹാറും വച്ചുവരാൻ സൌകര്യമുള്ളവർ വരട്ടെ;

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ഇന്ന ഡ്രസ്സുമാത്രമേ ഇട്ടുവരാൻ പാടുള്ളു എന്നു നിർബ്ബന്ധിയ്ക്കാൻ പാടില്ല. ഇഷ്ടമുള്ള വർണ്ണ ഷർട്ടും, മുണ്ടും, അങ്കവസ്ത്രവുമായി സ്കൂളിൽ വരുവാൻ അനുവാദം കൊടുക്കണമെന്നേ ഈ പ്രമേയംകൊണ്ട് അപേക്ഷിയ്ക്കുന്നുള്ളു. അത് സമ്മതിയ്ക്കണമെന്ന് ഞാൻ ഗവ ൺമെണ്ടിനോടപേക്ഷിക്കുന്നു.

Mr. I. N. Menon.—Sir, as the Hon'ble Mover of the resolution pointed out, this is not the first occasion he had the privilege of bringing this resolution before the House and the duty of saying a word on it has fallen to my lot. It appears, Sir, from what some other members have said and attributed to those who opposed this resolution, their idea is the resolution is being opposed by the Hon'ble Members, because the term 'National' is used. Sir, may I in my turn ask the Hon'ble Member whether he is opposing the present form of dress, because it is not national. In all these things all arguments which one may use may be hardly ill-intended. The main point at issue is the need, the necessity and urgency for this reform, if it is a reform. The Hon'ble Mover has admitted that teachers in the vernacular schools have been accorded this privilege. Now, taking into account the very large number of teachers who are thus enjoying that privilege and the very small proportion of teachers left outside the Malayalam schools, if there is any hardship, it does not really press on the majority. The majority of teachers in the department are in Malayalam schools. Out of 738 I think 650 are Malayalam schools. So the hardship if there is any after all, is not widespread. But I do not maintain that no such hardship is occasioned. The Hon'ble Member referred to the case of teachers in the lower secondary and upper secondary departments and clerks in offices. Once you begin to press on this kind of movements I do not think you can stop there. What about peons? It looks very hard indeed if we allow these teachers who are drawing Rs. 50 and Rs. 60 to go about their work with any sort of dress that they like and these poor peons who are hardly paid anything beyond a mere subsistence allowance, should be asked to wear a specified uniform. I may be told that the mere work of the peon is to wear a uniform. It is not so. He is not only an ornament to the office, but he has got other work and it is simply a matter of discipline.

Mr. Joseph Pettah.—I think the peons are given uniforms?

Mr. I. N. Menon.—No. They are not, except in very rare cases and that very recently. If one should begin to make this distinction it is impossible to draw a line to stop, unless we come

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to the very bottom. People referred to the question of efficiency and said that dress has nothing to do with efficiency. It is clear that the dress has nothing to do with efficiency directly. It has to do a great deal with discipline and discipline has a great deal to do with efficiency. Sir, I do not think that the inconvenience complained of exists. I think it is absolutely imaginary and secondly it will begin to draw a line at teachers which will soon spread to others. So in the capacity of a public servant who has to maintain discipline, I very strongly oppose this resolution.

Mr. E. Ikkanda Warriar.—Sir, it appears some of the members are very much obsessed by the use of the word 'national' in the resolution. I have no objection to take away that word so that they need not be scared away by it.

Mr. Joseph Pettah.—Not at all.

Mr. E. Ikkanda Warriar.—I have specially described in the resolution what I meant by the national dress. It is a dress consisting of a dhoty, shirt and angavastram. I am not concerned now with the question as to what should be the national dress of Cochin or what exactly is the national dress of Cochin. A discussion on that subject is not relevant to the issue before us. The question before us is only whether we can allow teachers in the schools to go to the schools and attend to their work in this particular form of dress which they themselves say is the best for them. That is the first question before us. Another relevant question that has been raised is whether the adoption of this dress will affect discipline. I will not advocate any reform which will adversely affect discipline. I cannot really understand how it will affect discipline. At present they are allowed to have a uniform dress. According to the changed condition they think and many others also think with them that they should have another form of dress. Why not allow them that dress? We have seen our Policemen, Sub-Inspectors, and Inspectors using coat a few years back. Now they are allowed to use shirt with shorts as their uniform. The fact that the Inspectors of Police wear a shirt or does not wear a coat does not and cannot affect the discipline. You want them to have a uniform dress. That is all what is required and what is required in this resolution is the same. These are the only two points that you have to consider. I do not, therefore, propose to answer the other points in detail. They are irrelevant. I may also say that this resolution is only an enabling one. It does not compel those who think that this shirt and angavastram will not make a decent dress to go to school in national dress. They can wear a coat and a cap or turban. Nobody objects to that.

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I, therefore, submit that there is absolutely no point in the objections raised. If those members want me to take away the word national I have no objection. With these words I press this resolution for a division.

Resolution put and negatived.

Mr. E. Ikkanda Warriar.—A poll, Sir.

The House divided:—Ayes 9, Noes 18 and Neutrals 4.

Ayes.

1	Mr. A. Eachara Menon	5	Mr. P. Krishna Menon
2	,, E. Ikkanda Warriar	6	,, T. K. Nayar
3	,, C. N. Ittiravi Nambudiri	7	,, P. Kumaran Ezhuthassan
4	,, P. S. Kesavan Nambudiri	8	,, T. A. Ramachandra Ayyar
		9	Dr. K. Sankara Menon.

Noes.

1	Mr. K. Ayyappan	10	Mr. C. J. Mathew
2	,, V. K. Aravindaksha Menon	11	,, I. N. Menon
3	,, C. Barton Wright	12	,, T. Narayana Menon
4	,, George Chakyamuri	13	,, P. Nilakanta Menon
5	,, Joseph Pettah	14	Dr. D. Raghavendra Rao
6	,, U. Kandar Menon	15	Mr. M. K. Raman
7	,, K. P. Kannan Nayar	16	Rama Varmha Tampuran
8	,, S. S. Koder	17	Mr. P. V. Raphael
9	,, K. Krishna Pisharodi	18	,, K. P. Vallon

Neutrals.

1	Dr. A. G. Menon	3	Mr. A. Sankara Poduval
2	Mr. Paul Mampilli	4	Mrs. Swaris.

Mr. P. Kumaran Ezhuthassan.—I do not move.

Hence the following resolution was considered withdrawn

20. Mr. P. Kumaran Ezhuthassan:—*This Council recommends to the Government that all full timed Government servants be made eligible for leave and pension.*

Mr. E. Ikkanda Warriar.—I do not move.

Hence the following resolution was considered withdrawn.

21. Mr. E. Ikkanda Warriar:—*This Council recommends to the Government to allow the clerks in the Government service to attend to their duties in their national dress.*

22. Time—Scale of pay to District Registrars.

Mr. P. Kumaran Ezhutassan.—The resolution runs thus: "This Council recommends to the Government that with a view to do bare justice to the office of the District Registrars, District Registrars be given a time-scale of pay of Rs. 80-4½-125 with 5 posts in the selection grade, three of Rs. 125-5-150 and two of Rs. 150-10-200."

The existing position is that 16 of these 25 Registrars get Rs. 60 to 80, 7 get 80 to 100 and 2 get Rs. 100 to 125 and one gets Rs. 125 to 150. That is the position after the orders on the Special Finance Committee Report were passed. My point is that this last grade District Registrars now drawing Rs. 60 to 80- and their number is pretty large—are now placed on a par

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